

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The praise (*is*) for Allah, Who for Him (*is*) what (*are*) in the Heavens [w] and what (*are*) in the Earth [w]; and for Him (*is*) the praise in the Hereafter [w] and He (*is*) The *Hakeemo*[1] (*infinite hekmah*[2] *Possessor*), The Proficient.	الحمد لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ١
2. Knows [*He*] what transpierces in the Earth [w] and what emerges from it [w] and what descends from the sky [w] and what *ya’arojo* (*curvilinearly ascends*) in it [w]; and He (*is*) *Ar-Raheemo* (*The iterative mercy Giver*) The *Ghafooro* (*iterative Forgiver*).	يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ٢
3. And said who [r] unbelieved they [z]: not *ta’tey* [w] (*haps/ comes to*) [w] us The Hour [w]; let-say [*you* [s]]: *bala*[3] (*certainly-not*); by my Lord, surely assuredly[4] [*it* [w]] *ta’tey* [w] you [b]; Knower (*of*) the invisible and neither evades *a’n* (*off*) Him a *methgala* (*weigh/ burden/ equipoise*) (*of*) a *dharraten* [w] (*small ant/ atom/ mote*) [w] in the Heavens [w] and nor in the Earth [w] and neither smaller than *tha’leka* (*afar-that-it/*) [x] and nor bigger except in a book manifester.	وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٣
4. To requite [*He*] whom [r] believed they [z] and worked the righteous-works [w] they [z] those for them (*is*) a forgiveness [w] and a *rez’qon* [x] (*provision/ victuals for sustenance*) [x] *kareemon*[5] (*bounteous, ennobling and of multiple uses/ effects*).	لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٤
5. And who [r] endeavored[6] they [z] in Our *Ay’aet* [w] (*miracles-/ signs/ proofs*) (*as*) mutual bafflers, those for them (*is*) a torment of *rejzen*[7] (*successive: convulsive and perturbing torment*) painful.	وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ٥
6. And see who [r] *oto* (*had been accorded they* [z]) the knowledge, which [x] (*had been*) descended to you [g] from your [t] Lord, it [x] (*is*) the right and [*it* [x]] divinely-guides	وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ

[1] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم!**”
[2] See the *Lexicon* attached to this *Translation* for “*hekma*!”
[3] The word “*bala*”= “*certainly-not*” is absolutely *not* synonymous with “yes”=“**نعم**,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!
[4] The "**ل**" in "**لتأتينكم**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"
[5] The word “*kareem*”= “**كريم**” is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/ effects*!
[6] The word “**سعى**” has *several* meanings, *depending on the context*: (1) “**بمعنى عدا دون الشّد**,” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “**بمعنى مشى أو مضى**,” i.e. treaded = walk on, over, or along; (3) “**عمل باجتهاد**,” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) “**بمعنى قصد**” intentionally treaded! When “**سعى**” in the sense of “striding” it is made transitive by “**إلى**” and when it is in the sense of “work” then it is made transitive by “**الام!**” See **اللسان**, and **الصائر!**
[7] The word “**رجز**” has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See **اللسان!**

to *Sseratte* (*specific straight Path of*) The Mighty The *Hameede*[8] (*iteratively praised, iterative praiser He Himself*).	صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٦
7. And said who[r] unbelieved they[z]: shall/do we lead you[b] [over] a man *younabbe'o* ([*he*] *inform by piece-of-significant-and-availing-news*) you[b] if you[c] (*had been*) torn every tear, verily you[b] surely (*are*) in a new creation.	وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ۝٧
8. Has *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or by him a *jennaton* (*insanity/stroke of Jinn*)[w]; rather, who[r] not believe they[z] by the Hereafter[w] (*are*) in the torment and the misguidance the afar.	أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ۝٨
9. Have then not they[z] seen to what (*is*) between their hands[w] and their rears of the Heaven[w] and the Earth[w]; *en* (*if*) [*We*] will [*We*] implode by them the Earth[w] or [*We*] drop on them fragments from the sky[w]; verily in *tha'leka* (*afar-that-it/*)[x] (*is*) surely an *Aya'tan*[w] (*miracle-/sign/proof*) for every *abden*[9] (*a: slave-/worshipper*) *muneebon*[10] (*iterative returner-penitent*).	أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝٩
10. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Dawooda* (*David*) from Us a munificence; O, mountains *awwebey*[11] (*let-you*[z] *reverberate*) with him and the birds [*too*]; and We softened for him the iron.	۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ۝١٠
11. That let-work [*you*[s]] mails[w] and *qadder* (*let-measure* [*you*[s]]) in the (*successive*) links and you[z] work righteously; verily I am by what you[z] work (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١
12. And for *Solaymana* (*Solomon*) the wind[w] its[w] *ghodowo* (*going from dawn-until-sunrise*) (*is*) a month and its[w] *rawaho*[12] (*coming from afternoon until sunset*) (*is*) a month; and We liquefied for him the molten-brass's well[w]; and of the Jinn who[p] [*he*] works between his both hands[w13] by his Lord's leave; and whoever [*he*] swerves of them *a'n* (*off*) Our command We (*make*) him taste of torment (*of*) the *Sa'ere*[w] (*intensely kindling Fire*)[w].	وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ۝١٢
13. They[z] work for him whatever[14] [*he*] wills of niches and statues and large-bowls like cisterns and pots anchors[15] (*catches/fasteners/stabilizers*);[16] O, let-work	يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ

[8] The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*!

[9] The word "*abden*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[10] The word "منيب" from "أناب" means *iteratively returned penitent*! See الراغب!

[11] Clearly *Dawood* (*David*) was *yousabbaho* (*he was signalizing Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah! So, the mountains and the birds were commanded to reverberate what he was *yousabbeho* by it!

[12] In English there is *no* exact corresponding words for "غدو" = "*ghodowo*" meaning (*going from dawn-until-sunrise*) and "رواح" ="*rawaho*," "*coming from afternoon until sunset*," also "رواح" = "*rawaho*," may mean "عشي," i.e. "*asheyyo*" (*early night or the whole night*)!

[13] The phrase "*between his both hands*" is a lofty Arabic *tongue* expression meaning: *before him, in his front*!

[14] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[15] That is the mountains!

you[z] *Dawooda's* (*David's*) *aala* (*family/ house/ kin*) thank; and a few of My *eba'de* (*worshippers/ submitters/ slaves*) (*are*) the *shakooro* (*iterative thanker*).	رَّاسِيَٰتٍۚ ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ شُكۡرٗاۚ وَقَلِيلٞ مِّنۡ عِبَادِيَ ٱلشَّكُورُ ١٣
14. So *lamma* (*when/ whence*) We judged on him the death, not led them over his death except the Earth's[w] *dabba'to*[w17] (*she-moving-creature*) eating[w] [*she*] his *mensaata* [w18] (*staff for push-on*) [w]; then *lamma* [*he*] tumbled, the Jinn manifested (*for their selves*) that had were they[z] knowing the invisible not waited they[z] in the torment, the humiliative.	فَلَمَّا قَضَيۡنَا عَلَيۡهِ ٱلۡمَوۡتَ مَا دَلَّهُمۡ عَلَىٰ مَوۡتِهِۦٓ إِلَّا دَآبَّةُ ٱلۡأَرۡضِ تَأۡكُلُ مِنسَأَتَهُۥۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلۡجِنُّ أَن لَّوۡ كَانُواْ يَعۡلَمُونَ ٱلۡغَيۡبَ مَا لَبِثُواْ فِي ٱلۡعَذَابِ ٱلۡمُهِينِ ١٤
15. *Laqad* (*verily, already and affirmatively*) [was] for *Saba'en* in their dwelling an *Aya'tan*[w] (*miracle/ sign-/ proof*) two gardens of[19] right and left; let-eat you[z] from your[n] Lord's *rez'qe*[x] (*provision/ victuals for sustenance*)[x] and let-thank you[z] for Him; a good[w] town[w] and a Lord *Ghafooron* (*iterative Forgiver*).	لَقَدۡ كَانَ لِسَبَإٖ فِي مَسۡكَنِهِمۡ ءَايَةٞۖ جَنَّتَانِ عَن يَمِينٖ وَشِمَالٖۖ كُلُواْ مِن رِّزۡقِ رَبِّكُمۡ وَٱشۡكُرُواْ لَهُۥۚ بَلۡدَةٞ طَيِّبَةٞ وَرَبٌّ غَفُورٞ ١٥
16. Then shunned they[z]; so We sent on them the *A'rem's*[20] cataract; and We substituted them by their twain gardens[w] twain gardens[w] twain possessors (*of*) *okolen* (*fruits/ crops/ edibles*) *khamtten* (*rotting-like-bitter fruits*) and *athel-tree* (*tamarisk*) and a thing of lote-tree little.	فَأَعۡرَضُواْ فَأَرۡسَلۡنَا عَلَيۡهِمۡ سَيۡلَ ٱلۡعَرِمِ وَبَدَّلۡنَٰهُم بِجَنَّتَيۡهِمۡ جَنَّتَيۡنِ ذَوَاتَيۡ أُكُلٍ خَمۡطٖ وَأَثۡلٖ وَشَيۡءٖ مِّن سِدۡرٖ قَلِيلٖ ١٦
17. *Tha'leka* (*afar-that-it/*)[x] We requited[21] them by what unbelieved they[z]; and do We requite except the *kafoora* (*multitudinous unbeliever/ ingrate*)[22].	ذَٰلِكَ جَزَيۡنَٰهُم بِمَا كَفَرُواْۖ وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ ١٧
18. And We made between them and [between] the villages[w] which[u] We blessed in it[w] villages[w] apparent[w23]; and *qaddarna*[24] (*We standardized/ measured*) in it[w] the tread (*journey*); let-tread (*journey*) you[z] in it[w] nights[w] and days *aa'meneena* (*self-safety-securers*).	وَجَعَلۡنَا بَيۡنَهُمۡ وَبَيۡنَ ٱلۡقُرَى ٱلَّتِي بَٰرَكۡنَا فِيهَا قُرٗى ظَٰهِرَةٗ وَقَدَّرۡنَا فِيهَا ٱلسَّيۡرَۖ سِيرُواْ فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ١٨
19. Then they[z] said: our Lord (*let-make*) afar between our travels; and *dhalamo*[25] (*they*[z] *wronged*) their-selves[w]; so We made them *ahadeeth* (*instructive-lores*) and We tore them every tear; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (*miracle/ signs/ proofs*) for every *ssabbaren* (*ever/ stout patience-endurer*), *shakoron* (*iterative thanker*).	فَقَالُواْ رَبَّنَا بَٰعِدۡ بَيۡنَ أَسۡفَارِنَا وَظَلَمُوٓاْ أَنفُسَهُمۡ فَجَعَلۡنَٰهُمۡ أَحَادِيثَ وَمَزَّقۡنَٰهُمۡ كُلَّ مُمَزَّقٍۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ١٩

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16 That is these pots are so *huge in size* that they are fixed on their stand-on supports!

17 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

18 The word "المنسأة"= "العصا اللتي ينسأ بها أي يدفع بها" that is to *push-on-with-staff*, i.e. the staff used to aid in pushing or proceeding along one's way!

19 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

20 The word "*Arim*" is a name of a dam in a valley in *Yaman*, which was bored and the water broke loose, drowning all surroundings! See القرطبي!

21 That is penalized them!

22 The word "كَفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ ingrate*!

23 The word "ظاهرة" is a *qualifier for villages*. And *villages are plural feminine noun*. Hence, the *qualifier* for a feminine noun must be likewise. But "*apparent*" is an *adjective*. Clearly all adjectives in English do *not* lend themselves for plurality. So the word "*all*" is *parenthetically prefixed to make up for such a shortage*!

24 The distance between one village and the next en route is "*matched*" in the sense that when a traveler *marches* from a village in the *morning* by *noon* he is in the next! Or from *noon* to *sunset* in the next!

25 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

20. And *Laqad* (*verily, already and affirmatively*) *ssaddaqa* (*affirmed as credible*) on them Ibliso (*Satan*) his presumption; so *ettaba'ao* (*they* [z] *closely-followed*) him except a team of the believers.	وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾
21. And [was] not for him over them of an authority, except to know [*We*] who[a] [*he*] believes by the Hereafter[w] of whom[a] he(*is*) of it[w] in doubt; and your[t] Lord (*is*) over everything *hafeedhon*[26] (*iterative keeper-up*).	وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾
22. Let-say [*you*[s]]: let-invoke you[z] whom[r] claimed you[c] of lesser than/without Allah; not possess they[z] a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*[w] (*small ant/atom/mote*)[w] in the Heavens[w] and not in the Earth[w]; and not for them in it[w] both of a *sherken* (*associating partnership with Allah/polytheism*); and not for Him of them of *dha'heeren* (*iterative backer/supporter*).	قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾
23. And not benefits [w] the intercession[w] *enda* (*by munificence of/by Rule of*) Him except for whomever [*He*] allowed for him; until if/when *fuzze'a* (*had been removed the dread*) *a'n* (*off*) their hearts they[z] said: what your[n] Lord said; said they[z]: the right, and He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates/Antedates all things*).	وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾
24. Let-say [*you*[s]]: who[a] provides you[b] from the Heavens[w] and the Earth[w]; let-say [*you*[s]]: Allah and verily we or *eyyakum*[27] (*indeed including you*[b]) surely (*are*) on a divine-guidance or in a misguidance manifester.	۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾
25. Let-say [*you*[s]]: neither (*to be*) questioned you[z] *a'n* (*regarding*) what *ajramna*[28] (*crime-committed*) we and nor [*we*] (*are to be*) questioned *a'n* what you[z] work.	قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾
26. Let-say [*you*[s]]: gathers between us our Lord; afterwards [*He*] opens[29] between us by the right; and He (*is*) The *Fattaho* (*iterative Opener*)[30] The Omniscient.	قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾
27. Let-say [*you*[s]]: let-show me you[z] whom[r] you[z] attached by Him partners; not-at-all;[31] rather He (*is*) Allah The Mighty The *Hakeemo*[32] (*infinite hekmah*[33] *Possessor*).	قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

[26] The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

[27] The word "إيّاي," = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

[28] The word "أجرَمنا" is made up of two parts: (1) "أجرَم" and (2) the "نا"= the speakers' pronoun for a *plural*! However, part (1) "أجرَمنا" is a *past tense* for which there is *no* English *correspondent verb*! Hence, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the original text!

[29] The phrase "يفتح بيننا" means "rules or decides between us!" See الراغب!

[30] The word "*Opener*" here means the "*Ruler*," the "*Decider*," the "*Determiner*!"

[31] The word "كلا" is an article of negation particularized for deterrence and prevention!

[32] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

4502 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

[33] The word "كافة"=*ka'fatan* is the *intensive* form of كاف=جامع the ـة in كافة is for *intensity*, like it's in علامة! See اللسان!

28. And not We sent you[g] except *ka'fatan*[34] (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer from unbelief*) for the man-kind a *basheeran*[35] (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); [and,] but most the mankind not know.	وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢٨
29. And they[z] say: when(*is*) this, the promise, *en*(*if*) you[c] [were] *ssa'deqeena* (*always truth enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٢٩
30. Let-say [*you*[s]]: for you[b] (*is*) an appointment day, neither *tasta'kherona*[36] (*slacken/ tarry you*[z]) *a'n* (*off*) it[x] an hour[w] and nor *tasta'qdemona* (*affirmably advance you*[z]).	قُل لَّكُم مِّيعَادُ يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ٣٠
31. And said who[r] unbelieved they[z]: we never believe by this [The] Qur'an; and nor by which[x] (*is*) between its[x] both hands[w37] and if[38] [*you*[s]] see *edh* (*when/ while*) the *dha'lemoona*[39] (*injustice-doers*) (*are made*) standers *enda* (*at/ by Rule of*) their Lord, returns some (*of*) them to some the say; say they[z] who[r] *istodh'efo*[40] (*they*[z] *had been deemed weaklings*) for whom[r] *istakbaro* (*they*[z] *affirmed their*[n] *prideful haughtiness*) *lawla* (*had it not been for*) you[f] surely we (*would have*) been believers.	وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُّؤۡمِنَ بِهَٰذَا ٱلۡقُرۡءَانِ وَلَا بِٱلَّذِي بَيۡنَ يَدَيۡهِۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوۡقُوفُونَ عِندَ رَبِّهِمۡ يَرۡجِعُ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ ٱلۡقَوۡلَ يَقُولُ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ لَوۡلَآ أَنتُمۡ لَكُنَّا مُؤۡمِنِينَ ٣١
32. Said who[r] *istakbaro*[41] (*they*[z] *affirmed their*[n] *prideful haughtiness*) for whom[r] *istodh'efo* (*they*[z] *had been deemed weaklings*)[42]: have we repelled you[b] *a'n* (*off*) the divine-guidance, after *edh* (*when/ since*) [*it*[x]] came (*to*) you[b]; rather you[c] were criminals.	قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ عَنِ ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُمۖ بَلۡ كُنتُم مُّجۡرِمِينَ ٣٢
33. And said who[r] *istodh'efo*[43] (*they*[z] *had been deemed weaklings*) for whom[r] *istakbaro*[44] (*they*[z] *affirmed their*[n] *prideful haughtiness*): rather the night's and the day's machination, *edh* (*while*) you[z] command us that [*we*] unbelieve by Allah and [*that*][45] [*we*] make for Him compeers; and they[z] concealed the regret[w] *lamma* (*when/ whence*) they[z] saw the torment; and We made the shackles in the necks[w] (*of*) whom[r] unbelieved they[z]; are they[z] (*to be*) requited except what they[z] were working.	وَقَالَ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ إِذۡ تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَۚ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ ٱلَّذِينَ كَفَرُواْۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ٣٣
34. And not We sent in a village[w] of *na'theeren* (*iterative warner*) except said its[w] *mutrafooha* (*they who were luxuriated*): verily we, by what you[c] (*had been*) sent by [it[x]], (*are*) unbelievers.	وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٣٤

[35] See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=بشّر \ يُبَشِّر\مُبَشِّر!
[36] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[37] The phrase "*between its both hands*" is a lofty Arabic *tongue* expression meaning: before it!
[38] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!
[39] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"
[40] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[41] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[42] Ibid!
[43] Ibid!
[44] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[45] This [*that*] is a *virtual conjunction* for the antecedent "that," preceding "[*we*] believe," in this *Ayah*! See إعراب القرآن، لمحمود صافي! As if to say: that [*we*] believe by Allah and that [*we*] *make for Him compeers*!

35. And they[z] said: we (*are*) more (*in*) possessions and children and not we surely (*are*) *mu'aththabeena*[46] (*they who are: to be/ being tormented*).	وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾
36. Let-say [*you*[s]]: verily my Lord *yabsotto* (*swells/ expands*) [*He*] the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for whom[r] [*He*] wills and [*He*] straitens; [and,] but most (*of*) the mankind know not.	قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾
37. And not your[n] possessions and nor your[n] children surely which[u] near you[b] *enda* (*by munificence of/ by Rule of*) Us a nigh[w] except whom[p] [*he*] believed and [*he*] worked righteously; then those for them the double requital by what they[z] worked and they (*are*) in the chambers[w] *aa'menona* (*self-safety-securers*).	وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾
38. And who[r] they[z] endeavor[47] in Our *Aya'te*[w] (*miracles-/signs/proofs*) mutually bafflers those (*are*) in the torment *muhdharoona*[48] (*those that are made present predeterminedly vis-à-vis time and place*).	وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾
39. Let-say [*you*[s]]: verily my Lord *yabsotto* (*swells/ expands*) [*He*] the *rezqa* (*provision/ victuals for sustenance/ rain*) for whom[p] [*He*] wills of His *eba'de* (*worshippers/ submitters-/slaves*) and [*He*] straitens for him; and what you[c] expended of a thing then He replaces it[x] and He (*is*) *khayro* (*choicer/ superior/ worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/ victuals for sustenance/ rain*).	قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾
40. And day [*He*] throngs them together, afterwards [*He*] says for the angels: are these *eyyakum*[49] (*indeed particularizing you*[b]) they[z] were worshipping.	وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾
41. Said they[z]: *subhana*[50] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g]; You[s] (*are*) our *Wa'leyo* (*Guardian/Ally*) of lesser than/without them; rather worshipping they[z] were the Jinn, most (*of*) them by them believers.	قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾
42. So today, not possess some (*of*) you[b] for some a benefit and nor a harm; and [*We*] say for whom[r] *dhalama*[51] (*wronged*) they[z]: let-taste you[z] The Fire's[w] torment which[u] you[c] were by [it][w52] denying you[z].	فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

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46 The word "*mu'athabeen*" is *masculine, plural objective noun* meaning they that were tormented!

47 See footnote 4550 above regarding "سعى!"

48 The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

49 The word "إِيّاك," in "إيّاكم" ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

50 The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

51 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

43. And if (*to be/ being*) recited[w] on them Our *Ayat*[w] (*Qur'anic statements*) manifesters [w] said they [z]: not this except a man [*he*] wants to repel you[b] *amma* (*regarding*) what [were] worshipping your[n] fathers; and they[z] said not this except an *ufkon*[x] (*slanderous-fabrication/ specious concoction*) [x] *muftaran* (*craftily fabricated lie for fraudulent end*); and said who[r] unbelieved they [z] for the right [x] *lamma* (*when/ whence*) [*it*[x]] came [x] (*to*) them: *en* (*not*) this except a magic manifester.	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾
44. And not *atahna* (*We accorded/ gave*) them of books they[z] study it[w]; and not We sent to them before you[g] of *na'theeren* (*iterative warner*).	وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾
45. And they [z] denied who [r] of before them; and not reached they [z] a tenth (*of*) what *atahna* (*We accorded-/gave*) them; so they[z] denied My messengers; so how [was] [*My*] *nakeeren*[53] (*demur/ reproof/ spurning*).	وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾
46. Let-say [*you*[s]]: verily only [*I*] exhort[54] you[b] by a one-she: [y] that up/sustain[55] you [z] for Allah doubly and singly;[56] afterwards you [z] rethink; not by your [n] companion of a *jennaten* (*insanity/ stroke of Jinn*) [w]; *en* (*not*) he (*is*) except *na'theeren* (*iterative warner*) for you [b] between both hands'[w57] (*of*) a torment severe.	۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾
47. Let-say [*you*[s]]: not [*I*] asked you[c] of a remuneration[x] so it[x] (*is*) for you[b]; *en* (*not*) my remuneration[x] except on Allah; and He (*is*) over every-thing Witnesser-/Testifier.	قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾
48. Let-say [*you*[s]]: verily my Lord casts by the right, an *Aallamo* (*Ever/ Stout Knower*) (*of*) the invisibles.	قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾
49. Let-say [*you*[s]]: came[x58] the right[x]; and not initiates the falsehood[x] and not [*it*[x]] repeats.[59]	قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾
50. Let-say [*you*[s]]: *en* (*if*) I strayed, then verily only [*I*] stray on my-self [w]; and *en ihtadayto* (*found and accepted the divine-guidance I*) then (*that is*) by what reveals[60] to me my Lord; verily He (*is*) *Sa'meon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*) near.	قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

[52] The pronoun particle "هـ" in "بها" is in the *feminine* as it refers to the "النّار"= fire, in Arabic a *feminine gender*! This is in *contrast* to a "به" in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine* gender!

[53] The speaker's pronoun "ي" in "نكير," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[54] The word "أعظكم" *rooted* in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

[55] The word "تقوموا" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "تقفوا," in the sense of "*maintain*," "*sustain*," or "*uphold*!"

[56] That is when pondering about Allah then the *best way* is with *another one person only* or in *solitude*!

[57] The expression "*between both hands*" is an Arabic *tongue* expression meaning *ahead of* or *before*!

[58] Qur'an *commentators* say that the word "الحق" = "*right*" here means the *Qur'an*, the *revelation from Allah*!

[59] The Arabic *tongue* expression "*neither it initiates nor it repeats*," in this case "*the untruth*," means it *perished*!

[60] The word "يوحي" is rooted in "وحى أو أوحى" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

51. And if[61] [you^{s}] see *edh* (*when/while*) they^{z} dreaded; so no *fawta*[62] (*escape*) and (*are*) taken they^{z} from a near place.	وَلَوۡ تَرَىٰٓ إِذۡ فَزِعُواْ فَلَا فَوۡتَ وَأُخِذُواْ مِن مَّكَانٖ قَرِيبٖ ﴿٥١﴾
52. And they^{z} said: we believed by it^{x} and wherefrom for them the *tana'wisho*[63] (*grasping/attainment of faith*) from a far place.	وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانِۭ بَعِيدٖ ﴿٥٢﴾
53. And *qad* (*already and affirmatively*) unbelieved they^{z} by it^{x} of before and cast they^{z} by the invisible from afar place.	وَقَدۡ كَفَرُواْ بِهِۦ مِن قَبۡلُۖ وَيَقۡذِفُونَ بِٱلۡغَيۡبِ مِن مَّكَانِۭ بَعِيدٖ ﴿٥٣﴾
54. And (*had been*) interposed between them and [between] what they^{z} wish; like what (*had been*) done by their *ashya'ae* (*resemblers/likes*) of before; verily they were in a doubt suspect[64].	وَحِيلَ بَيۡنَهُمۡ وَبَيۡنَ مَا يَشۡتَهُونَ كَمَا فُعِلَ بِأَشۡيَاعِهِم مِّن قَبۡلُۚ إِنَّهُمۡ كَانُواْ فِي شَكّٖ مُّرِيبِۭ ﴿٥٤﴾

[61] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[62] The word "فوت" has *no* English equivalent and there is *no short phrase* to express it! As "فوت" has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target can *not* be reached! So, here since *they are the target* they do *not* have the "فوت," i.e. the distance *just more* than what is aimed at them so *they get missed*! Thus, for lack of a better word I chose *fawt* (*escape*), *escape* is really "إفلات، أو نجاة!" Yes it gives the *general* meaning but does *not* depict the *exact/desired description*! And The Qur'an is *very exact* and *highly descriptive*!

[63] That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*!

[64] The word "مريب" here is "نعت" = "adjective," hence "suspect!" See إعراب القرآن، محمود صافي! Also the word "*suspect*" could fit for a *noun* or an *adjective*!